NEW OUTLOOK

AUGUST 25c

A SAGE IN CONTEMPLATION

LAO-TZU... CHINESE SAGE

KAY ARNCLL

A MORE PERFECT UNION

WARREN R AUSTIN

A DIGEST OF IDEAS AND IDEALS

NEW OUTLOOK

● A DIGEST OF IDEAS AND IDEALS

AUGUST 1949 **VOL. 2, No. 7**

EDITORS

JOHN MORLEY, LL.B., LL.D.
HYMAN LISCHNER, M.D.
ALBERT CROISSANT

•

ASSOCIATE EDITORS

KAY ARNOLL
TARAKNATH DAS, PH.D.
FRANCES R. LISCHNER, M.D.
CHARLES MACKINTOSH
ALTHEA TURNER
ELLEN WATUMULL
ERNEST WOOD

•

Published by the
NEW CENTURY FOUNDATION, INC.

A philanthropic, educational and scientific body for the propagation of ideas and ideals of brotherhood on *practical* instead of *theoretical* lines.

It aims to be international in the highest sense. Its members comprise men and women of all races, creeds, and forms of thought, who work together for one object — *the improvement of humanity.*

HYMAN LISCHNER, M. D.
President & Founder

Subscription Rates:
$5.00 for 3 years
$2.00 for 1 year
Single copies 25c

CONTENTS

Lao-Tzu—The Greatness of Humility, Kay Arnoll .. 1
How Do You Live? John Morley .. 5
A More Perfect Union, Warren R. Austin .. 6
The Man Who Fooled God, Franklin Zahn .. 13
The Weather Vane, Ellen Watumill .. 14
Brotherhood in Action .. 18
Editorial—What is Man? Hyman Lischner .. 20
Quotes of the Day and Ages .. 22
Guest Editorial—The UN Way to Peace, Elsie Jensen .. 24
Semantics . . . A Science to Better Living, W. Ryland Boorman, PhD. .. 26
The Problem of the Aged, Albert Croissant .. 29
The Pros and Cons of World Government, (Cont.) Robert M. Hutchins .. 31
Book Reviews .. 35

To Our Subscribers

In recent weeks we have received hundreds of subscriptions to the New Outlook from our subscribers as gifts to their friends going to all parts of the world.

We feel this to be a great compliment to our Foundation . . . to all our members who support us through contributions, and to those who do the actual work in our offices.

The New Outlook Magazine is unique in its ability to bring people of all creeds to a common understanding of genuine brotherhood. Some people consider this a very valuable and potent contribution to world peace.

May we invite you, too, to spread this ideal with a gift subscription to a particular friend somewhere. Thank you.

TO OUR READERS:

In response to the encouragement from our subscribers and readers we are glad to announce that beginning with the September issue, NEW OUTLOOK will be increased to 48 pages.

Lao-Tzu

The Greatness of *Humility*

By KAY ARNOLL

In ancient China, during the sixth century B.C., there lived two men whose influence upon the intellectual life of their nation was to be very great. These men, Confucius and Lao-Tzu, might well be called, respectively, Mind and the Soul of China.

It was Confucius, the philosopher of worldly wisdom, who gave to China a code of etiquette, embodying ethical rules based upon the laws of justice, respect, good manners and morality. And it was Lao-Tzu who was China's illumined sage, primarily concerned with the life of the Spirit, who regarded all outward experience as a means towards achieving better understanding of the nature of the Real Self.

Confucius is undoubtedly the more famous of these two men. When Chinese intellectualism and philosophy are discussed, it is his name that usually comes first to mind; yet Lao-Tzu's influence on China's Spirit and upon the world's thought may outlast that of Confucius, because the former's wisdom was more universal in its application.

Lao-Tzu would not have minded being less famous than his contemporary. He was, of all the world's great wise men, one of the most genuinely humble and selfless. His whole teaching places special emphasis upon learning to discriminate between the Real self and the ego. His message is as important, perhaps more important, to our century, than it was to his own day. The philosophy of Lao-Tzu and of other men of like wisdom is timeless because it goes to the heart of human problems.

Not much is known of Lao-Tzu's personal life, perhaps because of his insistence that the ego in man was a prime cause of trouble and unhappiness. We do know, however, that after he raised his voice in criticism of the corrupt government of the king of Chou, to whom he was keeper of archives and prophesied the

collapse of his empire, it became expedient for Lao-Tzu to leave his homeland.

He set out, therefore, over the mountains westward towards a place where he expected to find a community of sages of all nations. Whether he reached his goal we do not know, for he was never heard from again. As he passed the border, a soldier who should be honored indeed, recognized him and said, "Since you have decided to retire from the world, Master, I ask you to put down in a book the ideas by which we may remember you." So Lao-Tzu paused a while to write the **Tao Teh King,** or Canon of Reason and Virtue, the summation of his philosophy.

This book is written in the form of short verses, each one of which is packed with wisdom, often expressed through the use of colorful paradoxes or similes. Many aspects of life are touched upon in the work, but several main themes run through it all.

First is the nature of Tao, the word Lao-Tzu used to express the First Cause, the Absolute, That which is the basis for all life. He used for it a very Masonic description, among others—that of "the great carpenter who hews." The Tao is much like the "formless" or unnameable in Hindu and Buddhist philosophy, and it is also similar to the word "Logos" as used by the early Christians and the Platonists. Tao is the Goal and also the pathway to the goal, for God or Tao is regarded as being one with the universe. Spirit and Matter are only different aspects of the One Eternal Tao.

The second and third great ideas which stemmed from the contemplation and understanding of Tao were Teh, or virtue, and Wu Wei, action with non-assertion. This latter idea is a favorite of Lao-Tzu's, as it is of all truly wise teachers. It means that the ego stands in the way of all spiritual progress. Unless a man can become truly humble and self-forgetful, he can never reflect the perfect harmony of Tao. Lao-Tzu was uncompromizing in his dislike of egotism in any form, and he even chided the just and kind yet rather complaisant Confucius when that gentleman paid him a visit, accompanied by a retinue of pupils. "Put aside your grand airs, sir," he said: "Conquer your desires, get free from all this show and fuss—such things add nothing to your worth. A true sage, though he be illumined, puts on no appearance beyond the average." And Confucius went away humbled, saying that Lao-Tzu had wisdom greater than his own.

Listen to Lao-Tzu himself for a moment concerning Tao:

"Before the being of Heaven and Earth there existed the

One, unnamed, silent, formless, changeless, eternal, unfailing; baffled, I speak of it as Tao,—Tao the Supreme." "Men Who Have Walked with God".—By Sheldon Cheney.)

"Tao is like the emptiness, the capacity of a vessel: its uses cannot be counted; it is deep and inexhaustible, the fountain source of all things."

Who has not seen this ideal expressed in the beautiful pictures of the meditating sages, realizing the Eternal behind the form, so often found in Chinese art, which Lao-Tzu influenced profoundly.

Concerning the ideal of non-assertion or unselfishness, Lao-Tzu says:

"The wise man is not conspicuous in his affairs and given to much talking. Though troubles arise he is not irritated. He produces but does not own, acts but claims no merit . . . Superior virtue is without pretension; inferior virtue asserts and makes pretension."

"Careless of greatness, the Sage becomes great."

"Cast off excess knowledge; be simple; be natural; check ambition; curb desire . . . Be humble and take on completion. Be as an empty vessel and be filled . . . Spend yourself and be renewed; take little and gain all; contend for much and reap frustration . . ."

"The wise man immerses himself in Tao. He reflects the lustre of the Way. Free of self-assertion, he finds himself exalted. Free of self-display, he is seen by all; cleansed of pride, he is honored" (Canon of Reason and Virtue";—Paul Carus; "Lao Tzu's Tao-Wu Wei".—Goddard and Borel.

Thus speaks the illumined mystic. The universe, he says, is full of beauty and order; learn to still the clamor of the personality and to still the turmoil of transient life: then the light of the Eternal will shine through you and fill you with wisdom. As the Psalmist said, "Be still and know that I am God". The real self, said St. Paul "is not puffed up", seek eth not its own, is not provoked."

We who are products of an era which has suffered and is continuing to suffer from the effects of the uncontrolled ego more than nearly any other in history should pay especial heed to Lao-Tzu. The Hitlers, the Stalins, the dictatorial men who would wreck the world for personal power—could they continue in power if more of us truly understood his message? If Tao were as near to us as it was so Lao-Tzu, and if men valued the ego and power as little as he did. would nations find it so hard to live at peace and to settle their differences? If we had learned to despise the display of egotism and to see that it denotes weakness instead of strength, would a dictator ever come to power?

We are apt to regard the contemplative man who does not care for worldly rank or advancement as an impractical dreamer, but actually he is more practical than we are because he lives in freedom in the real world while we use our energies struggling with our self-created problems, which his wisdom could solve.

Surely the need to guide intellectual and technical skills by standards of moral philosophy has never been more imperative than it is now, nor the necessity to give me social systems based on spiritual rather than materialistic concepts of life. The teachings of philosophers like Lao-Tzu should become better known to us and more a part of our lives. Our children should grow up knowing at least as much about the pioneers of wisdom as they know about the heroes of war or the pioneers for gold.

These are self-evident facts about which we all find it easy to sermonize and with which we can all agree. Why is it then that in the midst of our troubles and anxieties we are unwilling to take the advice of the wise. As Mark Twain said of the weather, "We talk about it, but nobody does anything about it." We know that the price of wisdom is eternal vigilance over the ego, but unfortunately our ego says self-righteously, "Be vigilant over the egos of others, but surely it is not necessary for me." Thus the majority of us seem deliberately to choose the long, hard way home neglecting the pathways to spiritual maturity pointed out to us by compassionate sages like Lao-Tzu.

THE PEOPLE'S ANTHEM

What the common people of the world ask is a chance to resume, out of years of conflict and suffering, lives of positive, constructive accomplishment. They ask this not in the name of nations but in the name of humanity. They ask this, in all reasonable probability, not as Russians or as Americans or as Britons or as any special race or clan but as men and women.

Lacking, however, is a strong, clear voice to speak for the people, to echo their growing conviction that we can now no longer hope to postpone to some forever distant, apocalyptic future the building of a new heaven and a new earth.

More than a century ago, Ebenezer Elliott, the English corn-law rhymer, wrote the plaintive supplication today's world repeats:

"When wilt thou save the people?
O God of mercy, when?
Not kings and lords, but nations!
Not thrones and crowns, but men!"

Elliott called his simple chant "The People's Anthem." It is a good piece for whole-souled psalm singing in this solemn now. —*Robert E. G. Harris*

How Do You Live?

By JOHN MORLEY

Millions of us wear ourselves to a frazzle with a thousand details, of which nine-tenths get us nothing but ulcers and bad tempers, or both. Now isn't this true?

We live fast . . . and we move faster and faster away from the happy life we think about and talk about and aspire someday to reach.

We live fast . . . not deep, because we don't know where we're going, and are in a big hurry to get there. We can't . . . millions of us . . . simplify our lives because we have never simplified our thinking. We have never stopped long enough to figure out an aim worth having. We can't make up our minds what we really want, outside of a place to live, a car, a vacation, or a laugh.

Henry Thoreau, probably our greatest natural philosopher, had a unique solution to this question. He wanted to write a book. He didn't know anything about writing. But he wanted to write. So he saved his money for a purpose. And for two years he took to the woods living the life of a hermit, so to speak. He tells us he raised beans and corn and lived off the soil. He succeeded in escaping from the flurry and fluster of the village life in his native Concord, and concentrated on writing a book . . . and wrote it. Then he went home. In short, he found out his worthwhile aim, and then rid himself of the trivia and detail in his life, which were wasting his time and energy.

I know what you're thinking! "Do you suggest that I follow Thoreau's idea and make a beeline for the woods with a bag full of bean and corn seed?" Of course, not. But what I do suggest is that many of us can apply Thoreau's idea in principle. We live in the midst of many unnecessary details which we create ourselves. We can get rid of most of them without missing them. We can eliminate some of the things which cause us to run-around-in circles, never getting anywhere, but a tired feeling, a nervous breakdown, or even a heart attack. This happens because we have not learned to adjust a fast atomic moving world to a mental and physical make-up which was never geared, or never meant to be geared to such a pace.

What Henry Thoreau meant to say was: Live deep, instead of fast. That's all . . . and to many organized lives, it makes sense.

A More Perfect Union

By

Honorable Warren R. Austin
United States Delegate to the United Nations

A traveler through a rugged country asked his Indian guide one night, "How are you able to pick your way over these jagged, treacherous trails without ever losing your direction?" The Indian guide answered, "I have the **near look** and the **far vision.** With the one I see what is directly ahead of me; with the other I guide the course by the stars."

This generation is called upon to travel through very rugged times on unmarked trails. We have the need of the "near look and the far vision."

We are engaged in a day to day struggle to maintain peace and to create conditions for lasting peace. In this daily effort to avoid dangerous pitfalls and surmount difficult obstacles we need the "near look".

But through the daily struggles we approach the ultimate goal. We seek nothing less than a more perfect union in which the brotherhood of man can finally be realized. For this direction to our daily effort we need the "far vision". For patience, we need the faith of the hymn we have sung:

> Before the hills in order stood,
> or earth received her frame
> From everlasting thou art God,
> to endless years the same.

The United Nations is the place where our daily work for peace can be done; it is also the channel through which we can patiently strive for the unification of the world. As Chief of the United States Mission to the United Nations, I express profound gratitude to the Vermont Branch of the United Nations Association for the devoted support symbolized by its gift to the State of Vermont of the flags of the fifty-eight member nations. The fine idealism which has prompted thousands of people, especially young people, to study and discuss ways of achieving a more perfect union through some form of world federation or government has always won my sympathy and interest.

All are thinking ahead in the direction the world must go.

But I am disturbed to discover

that some zealous advocates of world government, contrary to the pledge of support to the United Nations made two years ago, are ridiculing it and belittling the efforts to carry on the struggle for peace through it. Too often they give the impression that the United Nations is good for only one task, namely, the calling of a convention to transform itself into a world government.

It is my conviction that we can attain a more perfect union step-by-step over the years only if we build on the degrees of unity we have achieved. And in the meantime we must use the machinery we have to prevent war and to make a better world.

We have to start by frankly recognizing the difficulties we face whether through the United Nations or through any other form of international organization. The most striking, of course, is the fact of disunity between the great powers. This split in the world complicates everything. It multiplies our problems while substracting from our strength to cope with them. This division has prevented the members from making the peace itself—the peace with the defeated nations.

The United Nations was not designed to make the peace, but to keep it. We have to find a way of getting agreement on the peace settlements. One cannot get around that hard fact by trying to substitute for an existing voluntary association, a government.

WARREN R. AUSTIN

To raise the issue of revising the Charter would only put the very same problem in a new form. It would not resolve it. We do not lack a suitable organization through which to cooperate. We lack the spirit and willingness to cooperate.

In seeking a practical solution of existing tensions and divisions which undoubtedly threaten security and peace, it will do no good—probably great harm—to

separate the contending forces into competing blocs. That would not increase the prospects for peace.

The easy assumption often made that practically all countries except The Soviet Union and its satellites would join a new organization if the Soviet Union should refuse to consent to amending the Charter, is not justified by present circumstances. It is more likely that this would result in splitting the world into at least three blocs — a Soviet-led block, an American-led bloc, and a third group of those who, for geographical or other reasons, would hesitate to join either camp. Would countries such as Sweden, India, Iran, Turkey, or China be likely to join a new federation to which their neighbor, Russia, was opposed?

Even where the conditions are favorable and the need for federation is acute there is reluctance to submit to federal governmental authority for the most limited purposes. Recently the Labour Party of the United Kingdom issued a pamphlet entitled; **"Feet on the Ground — A Study of Western Union."** The burden of the argument is against federalism and in favor of voluntary cooperation of sovereign states.

"Thus an attempt to federate now," says this pamphlet, "would exaggerate divisions, excite mutual fear, distrust, contempt, and jealousy and greatly favour centrifugal tendencies."

The fact that these arguments are advanced by the British Labour Party now in power in the leading European democracy, which most World Federalists assume is fully prepared to join a world Federal Government indicates the difficulties in the way of world government now.

Under the Charter of the United Nations as it stands we can organize as much collective defense against aggression as the peoples and governments are prepared to support. The well-founded belief that the unity and strength of the many can discourage aggressive adventures of the few can be put into practice **now.** Instead of going through a long-drawn out and contentious constitutional wrangle raising all sorts of other questions related to the pooling of authority and controls, collective defense arrangements can be made directly under the provisions of the Charter.

At the present time the choice is between accepting a creeping domination, or uniting to resist it wherever the next move may be made. The United Nations is an essential facility for dealing with threats to the peace as they arise. Through it the many can always produce a common front against the aggressor **if** they are prepared to take the responsibility of concerted action. There is no reason for risking the loss of

the world organization we have by blindness to all but the "far vision". Substitution now of a federation would unite fewer members and with less scope. The "near look" reveals directly ahead of us many situations and disputes likely to endanger international security and peace.

The major task of the United Nations is to substitute pacific settlements for armed conflict.

In the twentieth century large nations have not attacked strong powers. They have gotten into war through third parties or by taking sides in smaller conflicts. And in the two world wars, the aggressors plainly miscalculated. They probably never would have taken the first step if they had known what a combination of resistance they would finally encounter.

The time to seize upon the tinder-box situations is in their early stages. If world opinion insists upon nations bringing their disputes to the Security Council instead of using force or the threat of force to settle them, the chances are very good that they will do so. In practices, they have always done so since the United Nations was formed. But the temper of public opinion is the point. Public opinion must be brought to focus on the issues as they arise.

This is not speculation. In the very short history of the United Nations we have dealt with a number of cases, and in each of them we have promoted peaceful settlements and have prevented or reduced armed conflict. The cases of Iran, Syria and Lebanon, Greece, Kashmir, and Palestine all make points for this contention. At the very least the fighting has been confined and held under control, and the way to peaceful settlement charted. Under the spotlight of the United Nations, the Members are careful **not** to get caught in the role of the aggressor. Or, to put it positively, nations compete for a sympathetic world opinion by following the Charter and by using its facilities for pacific settlement in place of force.

In the United Nations the countries on both sides of the iron curtain do meet. There is disagreement—often violent argument—but there is also accountability. Every government has to ask itself when it is considering a policy or an action in international relations: "How will it look to others if the matter is brought into question in the General Assembly or the Security Council or the Trusteeship Council?" Each one has to weigh its contemplated action against the possible international reaction which might be expected in the United Nations. So the number of peace-disturbing acts that are **not** finally committed must be very numerous.

What is it that excites this self-

discipline? The force of public opinion. You see why I am disturbed when the importance and potential power of the United Nations is scoffed at. It flips the coin with which we are trying to buy peace—the coin of public opinion. Without the devotion of millions of people, willing to follow what is going on and to exercise their moral judgments on issues, delegates to the United Nations would be talking in a vacuum. It is only when the people are following the vital issues with a lively interest and a positive concern that the talk carries weight. Each one of us contributes to the total.

I hear someone say, "Who cares about public opinion? Especially a dictator?" Hitler did. He tested it very carefully to see if he could get a green light for his next moves. And he got it—he thought. He heard public opinion saying, "Why die for Danzig?" and 'The Yanks are Not Coming." He got a false sense of security in the early stages when collective expression might have given him pause. Who doubts that he would have held his fire if the opinion of all the nations which finally resisted him had been brought to focus in the beginning and warned him that they would act together?

More recent history can be cited. It was world public opinion, focused through the Security Council, which exercised pressure on the Soviet Union to withdraw its troops from Iran. It did so. In Paris when Mr. Vyshinsky's veto blocked the settlement of the Berlin issue, Marshal Stalin himself was impelled to issue statements seeking to alleviate or divert the public revulsion which followed that act.

The United Nations is the place where this can happen. There is no other. If people should repeat the same errors of judgment that led the aggressors in two world wars to miscalculate, the United Nations would reflect that error, as did the League of Nations. However, if the people understand the lessons they learned and stand for real collective defense against aggression, their red light will flash the signal in the United Nations.

Again, this is not speculation unsupported by experience. In spite of the dramatic episodes of disagreement in the Security Council, there is cooperation in the United Nations that is broader, and takes in more objectives, than during any previous period of history. There is prestige and moral power in the very large majorities by which the General Assembly determines major recommendations.

The trend we perceive in the United Nations was aptly stated by Roscoe Drummond in the CHRISTIAN SCIENCE MONITOR last week. "The free world", he said, "is slowly but

steadily beginning to act as one world."

For example, the American suggestions for international control of Atomic energy, improved, modified and greatly elaborated by the Atomic Energy Commission, became the United Nations plan at the Paris Assembly by a vote of 40 to 6 and only 4 abstentions.

The fact that a few nations are not yet ready to participate in a world cooperative for the development and control of atomic energy does not mean to me that the cause is hopeless. That issue and others, are revolutionary in their implications. The surprising fact is that there is already a broad acceptance of international responsibility, and a large majority already in agreement. We build upon that foundation with encouragement. It is from the vantage point of a good deal of unity on important matters that we move toward a perfect union.

There is a curious contradiction of concepts of the modern nation. In much of the current discussion of the inadequacy of the United Nations vs. the practicality of world government, two diametrically opposite views about the possibilities of changing the attitudes and habits of people and the policies of national institutions are held.

By one concept it is assumed that public attitudes and institutional policies can be changed radically and rapidly—mostly by means of propaganda. From this premise it is argued that most nations could get ready to submit to a supra-national government in short order. Some literature, ignoring our recent conversion from isolationism, asserts that the American People and Government should be ready any day now to take the lead in establishing a world government in which we would be satisfied to be in the minority. That is expecting a great capacity for quick changes in national patterns of thought.

Most schemes for world government emphasize that its authority would be limited. Its chief function would be to prevent armed conflict between nations. Consequently, the world government should have overwhelming military power—large enough to prevent any nation or probable combination from resisting its authority. Is this "limited power"? Limited by what?

Consider what this one basic requirement of world government would mean today in all its ramifications, and you will see that

There is no self-delusion more fatal than that which makes the conscience dreamy with the anodyne of lofty sentiment, while the life is grovelling and sensual.
—Lowell

it could not be accepted without radical change of national outlook—in our own country no less than in others.

But by a contrary concept it is assumed that public attitudes and national policies are static and unchanging. Hence, the individual states must go on behaving in the future as they have in the past, and cannot be expected to prevent war through such a voluntary association as the United Nations.

I do not believe that changes in thought or policy are quick or radical, but I do believe they are gradual and continuous. So I feel sure that it will take a long time to prepare peoples and governments of most nations for acceptance of and participation in, a world government. Simply because some people declare that it is necessary now or we perish, does not make the radical changes required any more feasible. If we expect this future world government to be created by agreement and not by force or conquest, we will have to be willing to work patiently until peoples and governments are ready for it.

On the other hand, because I expect changes in public attitudes and national policies to be gradual and continuous, I have faith in the workability of the United Nations. I believe these changes are brought about more by the impact of actions, events, new policies than by propaganda and exhortation. Through the United Nations the members can act, can shape events and develop new policies. Always these acts, whether by individual nations, regional groups, or the overhelming majority of the member states, are subject to the principles of the Charter.

Through regional agreement for collective defense and cooperative effort to restore economic and political stability, the climate of the world situation is being changed. The new situation requires changes in public attitudes and national policies. Weakness, which we know from experience is an invitation to aggression, is turned into strength which serves as a bulwark against disturbers of the peace. Attitudes and policies all over the world have to be brought into line with the changed facts.

When the door to aggression is firmly barred and the door to cooperative planning for mutual advantage is kept open, it is reasonable to hope that realistic statesmen will be inclined to use the open door rather than risk breaking their heads against the barred door. This is what I mean by acting, shaping events and influencing policy in new and peaceful directions.

Or, take the two Soviet propaganda lines which seem to account for its intransigence: First, that the West will collapse, and second that it will attack. The

demonstration that the claims are false is bound to change attitudes and policies, and in the direction of cooperation.

The cooperative effort of the United Nations to take technical assistance to under-developed countries, suggested in the Fourth Point of the President's Inaugural Address, is the sort of action which will improve the climate of opinion and encourage constructive policies. The United Nations has the tools to work with.

This brings me squarely to the central point. It is this: We must deal with issues and opportunities as they arise. The action of our voluntary organization to form a more perfect union cannot await a new organization or futile attempts to overhaul the present Charter. To prevent war we must maintain peace today and tomorrow. The distant goal will be approached through our success with immediate solutions.

Every citizen who has the "far vision" needs to apply to the present a "near look". He is needed in the immediate effort to gain the kind of world where peace prevails and where men live as brothers. This is the call to action. This is the way to a more perfect union.

The Man Who Fooled God

By

Franklin Zahn

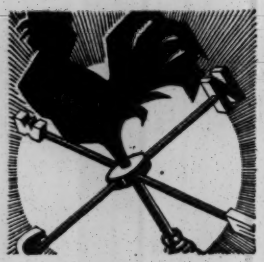
He often stopped to talk with me when we met in the hallway. He was tall, slender, had bushy white hair, and was altogether quite a handsome figure at seventy four.

"Young man", he once said, "don't pay attention to people who say be careful of this and don't do that. I've been drunk a lot, smoked incessantly, stayed out all night—done everything you're not supposed to. I've broken all the rules, and never been sick a day in my life."

He wasn't bluffing—to the best of his knowledge he had never been sick. But he did not know he was at that very moment confined to the mental ward of a hospital where I worked and he had been there longer than any other patient **—five years.**

One who knows others is clever, but
one who knows himself is enlightened.
One who conquers others is powerful, but
one who conquers himself is mighty.

—Lao-Tzu



The Weather Vane

"How the Wind's Blowing"

ELLEN WATUMULL

DIRECTOR—WATUMULL FOUNDATION

A breath of Will blows eternally through the universe of souls in the direction of the Right and Necessary. It is the air which all intellects inhale, and it is the wind which blows the world into order and orbit.—Emerson

War On Illiteracy

A printed page is still the deepest possible mystery to more than half the people of the world. Today literacy campaigns are cutting down this figure.

Within the past twenty-five years, no less than two hundred and fifty million adults have been taught to read and write, but it is estimated that there are still one thousand two hundred million illiterates in the world today. Most of them live in Asia, Africa and Latin-America, where recent efforts of national governments and international organizations have begun to show encouraging results.

A seven-year plan to expand primary education to rural areas has been drawn up by Hyderabad Government. Nearly 8,000 primary schools are proposed to be established. To start with, 200 schools with two teachers for each school and 600 with one teacher each will be opened immediately. The state Government has also prepared a ten-year plan to train primary school teachers.

Engineering For Peace

Experts from North, Central and South America met in Rio de Janeiro last month at the first Pan American Engineering Congress. The conference was sponsored by the South American Union of Engineering Associations, in cooperation with similar organizations throughout the Americas.

The conference will have as its theme, "Engineering in the Service of Peace", The main question to be considered is the problem of raising the standard of living in the Americas through technical improvements in such fields as communications, tranportation and sanitary engineering.

*

A new international organization has just been created to simplify the free exchange of medical knowledge throughout the world.

Equality Wins

The fiery Mrs. Mary Church Terrell aged 83, Negro graduate of Oberlin College, located in Oberlin, Ohio, is a fitting product of her locale. Oberlin was one of the underground railway stations during the Civil War—one of the towns to which Negroes were smuggled, hidden, and in many cases helped across the border into Canada.

Mrs. Terrell is now living in Washington, D.C. She applied to become a member of the American Association of University Women, Washington Chaptter. Washington turned her down. She applied then for membership in the national A.A.U.W. and was accepted. Washington was then ordered to accept her. This was in 1946. After a three year legal battle the Washington Chapter won on the ground that the National bylaws state that any branch has a right to exclude anyone it chose.

At the National Convention held in Seattle a few weeks ago it was voted to change the bylaws to require the admission of any college alumna regardless of race, color or religion.

Mrs. Terrell had fought through and won. She stated that she felt that she would have been an arrogant coward unless she had opened the way for other colored women.

The latest from Washington: Washington Chapter seceded from the A.A.U.W. . . . New York Times comments: "It is a pity because women with the advantage of a college degree really ought to know better, and because women representing the capital of this democracy ought at least to act as though they believed in democracy.

Two Negroes have won signal recognition recently: Dr William A. Hinton and Professor Jay Saunders Redding. Dr Hinton, for 7 years was only an instructor on the medical staff of Harvard Medical School. In 1946 he was made a lecturer and now, at the age of 65 he has been appointed Clinical Professor of Bacteriology and Immunology. He is the first Negro professor Harvard University has had in its 313 years.

Professor Jay Saunders Redding, Hampton Institute, Virginia, has been appointed Visiting Professor of English at Brown University, for the coming year. Prof. Redding holds his M.A. degree at Brown. He will be the first Negro to hold professorial rank there. Prof. Redding is the author of a prizewinning study of Negro life, **No Day of Triumph.**

Inter-American Indian Institute

Representatives of fifteen nations met on June 24th at Cuzco, Peru, to study the economic, health and educational problems facing thirty million Indians in the Western Hemisphere.

This second congress of the Inter-American Indian Institute will bring together experts on Indian questions from North and South America. The Institute itself is part of the Organization of American States. It was set up, with headquarters in Mexico City, to help raise the Indians' standard of living through the application of modern scientific and educational methods.

German and French Students Cooperate

Eighty young German students will spend a ten-day study period in France next month. This will be the first trip of this kind by a German youth group since the war. As living and working companions, they will have 80 students from France and 40 from other Europan nations.

The trip to France will follow 20 days of seminars to be held in the French zone of Germany. They will cover such studies as economics, journalism, and music. Two youth organizations — one French, the other German—organized the seminars with the support of the French Government.

Reclamation

Cotton is being grown on the deserts of the Soviet Union's Central Asiatic republics, despite great sandstorms and hot desert winds which make farming in the region so difficult.

The methods used by Russian agricultural scientists are similar to those employed in desert areas in Australia, India and the United States where special efforts are being made to reclaim waste land for productive use.

Certain types of trees, specially developed to stand up to desert conditions, are planted around the desert areas to guard their moisture against the dry winds. The land itself is anchored by the roots of rows of hardy bushes so that the precious soil will not not blow away.

*

The shepherds of Kirghiz in the easternmost part of the Soviet Union have driven their flocks over treacherous snow-covered mountains for centuries. This spring, science lent them a hand. The shepherds and horse drovers did the job with the help of two-way radio commuications and mobile veterinary stations along the route. More than half a million sheep and horses thus were driven without loss into the valleys from the mountainous Winter pastures.

—UNESCO News

Separation of Church and State

Eleanor Roosevelt: Those of us who believe in the right of any human being to belong to whatever church he sees fit, and to worship God in his own way, cannot be accused of prejudice when we do not want to see public education connected with religious control of the schools, which are paid for by taxpayers' money . . .

The separation of church and state is extremely important to any of us who hold to the original traditions of our nation. To change these traditions by changing our traditional attitude toward public education would be harmful, I think, to our whole attitude of tolerance in the religious area. If we look at situations which have arisen in the past in Europe and other world areas, I think we will see the reasons why it is wise to hold to our early traditions. **—Daily News, L. A.**

Dr. Abram Feldman, president of the Central Conference of American Rabbis, in an address at the sixtieth anniversary of the Reform Rabbinates Convention at Bretton Woods, N.H. said: "Despite disavowals by the Israeli Minister of Religion and the Chief Rabbi, there is a refusal to give religious freedom to the liberal Jewish communities in Israel . . . It would be nothing short of an international calamity if the fanatic and extremist elements in Israel were to succeed in establishing a theocracy there or in instituting a relationship between church and state which would make impossible or difficult for liberal Judaism to have every right and every opportunity to thrive. One of the promises which attracted many non-Jews as well as Jews to the cause of a Jewish state was the assurance that it would be a truly democratic government in which all the principles of justice and liberty would be meticulously guarded."

Rabbi William F. Rosenblum of Temple Israel New York, in commenting on Dr. Feldman's address said from his pulpit: "Every American Rabbi, whether he be Orthodox, Conservative or Reform, who is truly dedicated to the principle of freedom of worship as one of the bases for peace will welcome Dr. Feldman's statement".—N. Y. Times.

*

The All-India Students' Association expects to make nearly 400,000 persons literate this year at its 5,000 literacy centers in the country. These centers are run by students during summer vacations. In the United Provinces a group of 937 students have so far made 42,000 people literate at a cost of $9,000.

BROTHERHOOD IN ACTION

In the June issue **New Outlook** recalled the tragic death of Kathy Fiscus in a deep abandoned well in San Marino, California. Hundreds of men worked devotedly to save her, and many more thousands hoped and prayed throughout the country, but in vain.

Using this dramatic incident as a symbol, we invited our readers to write those words of sympathy, solace and comfort — scientific, philosophical or religious—which they could offer to Kathy's parents and to all those faced with similar tragedy, to help heal their wounds of mind and heart.

We hoped through these statements to reveal to our readers for comparison and evaluation, the varied views which men hold in regard to death.

A reply from **Arthur S. Burns, M.D., Leonia,** New Jersey

A brotherly attitude, I think, prompts me to say a few words that will bring real **comfort,** that is strength, in the nice meaning of the word, to those who suffer tragically as did and do the parents of Kathy Fiscus. What I say comes out of personal experience, especially a serious illness of about two years ago.

The worthwhile step is to turn to Jesus Christ in our questionings, doubts, and fears, and continue so to do. The invitation is ever open as it was to those who lived with Him on earth nineteen hundred years ago. He is alive. How lovely are His words! (Matthew II; 28 to 30) "Come unto me—and I will give you rest". We have, also, the compassion of Jesus in "My peace I leave with you, my peace I give unto you.—Let not your heart be troubled, neither let it be afraid". (John 14; 27) The words of Paul, a fellow sufferer, bring much of comfort. (Romans 5; I to 5)

Tribulations bring us nearer to God, if we seek Him, a Friend. We shall know Him better. To **know** Him is life, Eternal Life. (John 17; 3).

God has a personal experience for each and every one who turns. I know not what His will be for you. I know that for me the 'asking, seeking, and knocking' brought peace and joy. How grateful I was and am to Him!

"Let go and let God". In His own way He will strengthen you. He cares for the little girl. He cares for us. We shall see His kingdom (control and love) manifested physically, mentally, and spiritually, and that mutually for ourselves and others and to His glory.

A reply from: **K. V. Vidyanatham,** La Jolla, California.

You have asked your readers

to express their thoughts of sympathy, solace and understanding to Mr. and Mrs. Fiscus in the loss of their little daughter. In India, where we see death so constantly in the large joint families and the village communities, we have been taught to temper the human grief of separation with the wisdom of the ages; we are reminded always that the soul of man can never die, "dead though the house of it seems". We live so near to death and life that we feel the coming and going of the souls as a constant flow of life, the bodies being incidental. This one comes and that one goes, but the community goes on. And we look into the eyes of the new-born child wondering who it is that has come back to us, among those who have come and gone many times before. We see the babe as a soul with so definite a mind that we sometimes feel quite sure that this is a grandmother or perhaps an uncle, whom we knew, come back again. And we often think and recite our age-old verses, telling that the life is invulnerable and the body is only entered for the sake of further experience and growth. I would wish for you this sense of the life as a flowing thing. Secondly, we expect this life to be a succession of pleasures and pains—that is what it is, is it not, when we examine it? Nothing more than that, but each one of them meaning and teaching something precious, corresponding to a soul hunger. Can you not believe that the soul in its central heart sings with delight in the midst of pain as well as pleasure, and that it must be so where the total flow of things is compounded of essential good? "I am strangely happy this morning," wrote Emerson to a friend, telling him of the death of his dearly loved wife. He said that he felt her presence, and her well-being. Thus our attitude to pain becomes not a desire to replace it with pleasure, but to cease our clinging to the form and so open our hearts to the joy of more and more awakening life. In India we are also taught the "law of karma"—that each happening that comes to us is a return for some action of ours in the past, that nothing comes to us externally but what we have previously put into the lives of others—so that there will be pain for pain and pleasure for pleasure, removing all inequity—but also that it is a law that moves to good, whereby the soul comes again with a need fulfilled, an awakening and enrichment of character, Our message to you in your trouble would be therefore not to sink down in baffled resignation but to dwell humbly and thoughtfully upon the purpose of life, allowing the radiance of the goal to shed its light upon the road.

EDITORIAL

● HYMAN LISCHNER, M.D.

Who Said It? Who Cares? Is the quality of truth measured by its origin? The value of any truth is established . . . not by one it comes from . . . but by the one it comes to.

WHAT IS MAN?

Whence man derives his powers, what these are, to what extent they are his, are all questions that come with great force to one who seeks to know himself. What is man? Whence his life? A creature of evolution or made in the image of God? At one time his life so full of power, at another so weak, insignificant, vile!

What a paradox; swaying circumstances, controlling, governing himself, happy, joyous, dispensing sunshine; or grovelling, the prey of passions and appetites —a slave! To the happy come moments of sadness, moments of questioning, moments even of despair; and to the wretched; moments of forgetfulness, of sunshine and of peace. For most men and women existence oscillates between the two states, but with it all, to one who will watch, who seeks to learn, there gradually dawns the sense of a power, an ability to hold oneself free from either extreme and to walk on the middle lines of tranquillity and balance.

How may one come to know himself? Let him earnestly and repeatedly ask the question, "What am I?" and look into his own life for the answer. Little by little his own experience makes answer. With but little thought he can understand he is not his body, but that it is his dwelling, an instrument, a tool by means of which he contacts outer physical nature. He may still be far from this wonderful complex instrument, and he may still often forget and identify himself with it, but once he has assumed his rightful place he cannot rest content to be the body's slave. Then comes the next question! These desires and appetites which hurry man along, which chain him to the body, which seem in very truth to be himself—are **they** his rightful nature? But at times he finds himself fighting against them and though many, many times, they may prevail, at times he rises from the contest victorious. By the very opposition, and striving against them he may know they are not himself, and

that he is something higher, better, nobler than they.

A physical outer nature, passions and appetites, these, man has in common with the beasts of the fields. But man **thinks,** he lives in another realm. He can rise above the physical body, can control his desires and passions, but, are not his thoughts **himself,** can he escape them, can he control or guide them? His thoughts seem to be his very existence, so that he seems to be that which he thinks—but his mode of thought changes, yet there is still that which remains the same. He can, if he will, direct his thought, he can stand aloof from it. Surely he is other than even thought. And so with his affections and feelings —with all these he remains ever the perceiver, the spectator, the actor, now seemingly entangled, lost, and yet now again free and through himself, fashioning, moulding, building—changing his thoughts, his habits, his modes of life. Let him go back, back, back into the recesses of his being, and at the very center of his life in his most secret heart of hearts he will find that which ultimately he knows to be himself. It is the "I", the Self, the Soul. Call it what you will—to the extent he asserts himself, to that extent does he realize that he is Master in his realm of body, sensation, feeling and thought. He will not say: "I have a Soul", he will say: "I am a Soul".

Man, through his body, is linked to all material nature; in his passions and desires he is kin to all sentient being, and though in his thought he often seeks to set barriers about himself, shutting himself off in isolation from all his fellows, yet in this realm are subtler ties and the barriers of isolation and unbrotherliness become chains about his own soul far more than about those of his fellows.

Let him give that which he has; let him spend the treasures of his realm in the service of others, and Nature herself opens her vast storehouse of treasures. "He that saveth his life shall lose it, but he that loseth (spendeth, giveth forth) his life for My sake, the same shall save it". "For My sake," for the sake of the Christ Life or Spirit within, for that Divine Life which is the life not of one but of all—the very life of God.

Freedom and joy come only through service!

The secret of power lies only in **use!**

Slowly, through untold ages has the soul worked; slowly has it moulded form after form, slowly patterning "man" after its own image, that he might mirror forth its own shining radiance and stand at last "made in the image of God". Evolution of body as told by Science is but half the story. Let us proclaim the im-

(Cont. on page 23)

QUOTES of the DAY

Nehru: Imperialism, colonialism and racialism, are evils that have to be rooted out wherever they remain. The world has changed. All these things are hangovers of something which has to be given up. Europe and England are not the same as they were fifteen or twenty years ago. We have to look at these problems in a big way. If we are a big nation in size that will not bring bigness to us, unless we are big in mind, heart, understanding and action.

Dwight D. Eisenhower: In the years ahead of you, the fundamental struggle of our time may be decided . . . between those who would further apply to our daily lives the concept of individual freedom and equality; and those who would subordinate the individual to the dictates of the State.

Frank Starzel, General Manager of the Associated Press: Courage in the editorial chair is the real bulwark of freedom. Our way of life cannot survive once we succumb to the sugar-coated pill instead of the bitter draught of straight, unvarnished facts and truths.

Arnold Toynbee: My personal belief is that I don't expect to see a third fighting war, but I don't expect easy relations either. The cold war will be with us for a long time. By a cold war I mean a kind of competition between ways of life. What I hope is that, while we avoid a shooting war, we grow to get less unlike each other. It might get down to quantitative questions . . . The Russian competition might stimulate us to do things faster, might make us more active in putting into practice our ideas at home. Of course the great difficulty in Europe is that the nations are too small for the modern world. Even the United States might find herself too small for the world of the future. We shall all have to consider quite seriously a close association, a union of countries with the same way of life. America is founded on that, though, isn't it.

Columnist Frank Kingdon on the Georgia lynching: The rope of the lyncher last week in Georgia is woven from the strands of the intolerance of all of us.

D. Elton Trueblood: What we seek is a situation in which we so combine scientific and technical skill with moral and spiritual discipline that the products of human genius shall be used for the welfare of the human race rather than their harm and destruction.

QUOTES of the AGES

Lao-tzu: He who would obtain a knowledge of this great mystery (of spiritual being), must keep himself free from carnal desires.

For he who gives way to passion, will not be able to see beyond the limits imposed by his senses.

Yet both (spirit and matter) issue from the same source, though they exist under different names. The origin of both is equally obscure, for great is the obscurity which enshrouds the portals, through which we penetrate through these mysteries.

Marcus Aurelius: How plain does it appear that there is not another condition of life so well suited for philosophizing as this in which thou now happened to be.

In the same degree in which a man's mind is nearer to freedom from all passion, in the same degree also is it nearer to strength; and as the sense of pain is a characteristic of weakness, so also is anger.

For he who yields to pain and he who yields to anger, both are wounded and both submit . . . Consider how much more pain is brought on us by the anger and vexation caused by such acts (acts which disturb us) than by the acts themselves at which we are angry and vexed.

Pythagoras: The conscience of a man governed by his passions is like the voice of a shipwrecked sailor drowned by the tempest. It is requisite to choose the most excellent life; for custom will make it pleasant. Wealth is an infirm anchor, glory is still more infirm: and in a similar manner the body, dominion, and honour. For all these are imbecile and powerless. What then are powerful anchors? Prudence, magnanimity, fortitude. These no tempest can shake. This is the law of God, that virtue is the only thing that is strong: and that everything else is a trifle.

(Cont. from page 21)

mortal **Spirit** of man, God within the temple of each one of us, and bring to earth a life of joy—the Kingdom of Heaven.

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low—vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!

—*Oliver Wendell Holmes.*

GUEST EDITORIAL

THE UN WAY TO PEACE

By ELSIE JENSEN

Southwest Regional Director, American Association for the U.N Inc.

During the days of World War II there were those who worked for the peace that was to come. When V-E and V-J days dawned a tentative blueprint was ready for consideration by the United Nations.

Today, four years later an instrument, for negotiation of world-wide political and socio-economic problems as well as serving as an instrument for initiating reconstruction and rehabilitation of material and human resources, has been hammered out in the arena of legal semantics, and is known as the UN and its Specialized Agencies.

General Omar M. Bradley pointed out recently that the United States matured to world leadership through the years of this last war and that "in this position our pledges and our deeds are closely examined by the peoples of all the world". Do you know what these pledges are that the United States made during these last four years? A little personal investigation will soon show that through the governmental processes contained in the Constitution, the U. S. became a member of the UN. By action of the Senate the document known as the Charter was accepted as a treaty, a treaty the U. S. signed in cooperation with 50 nations. To make this pledge effective the House of Representatives voted the appropriation of the sum that the U. S. had agreed was its share.

If this had been done just once, it would be rather simple to understand why many citizens were uninformed about the scope and breadth of this pledge. But when this same constitutional process has been followed through 10 different times, and each time has strengthened the principles accepted in the original document, i.e. the Charter, then it becomes rather difficult to comprehend how such a vast vacuum has occurred in our general public-knowledge.

Indeed, ten treaties with member nations,—and not always are these the same groupings,—have knit together a fabric of national

relationships touching health (WHO), agriculture (FAO), education (UNESCO), transportation (ICAO), communication (ITU and UPU), banking (Fund and Bank), refugee problems (IRO), and labor (ILO) undreamed of in the history of man. Each time the U. S. became a member of one of these Specialized Agencies of the UN, it reinforced its support of the UN through the governmental processes so ingeniously designed by our forefathers. Thus, we as citizens of this United States of America have a series of pledges to which we are committed and we can only keep these by performing the deeds required to make these pledges effective.

The question that should now be asked is whether we as individual citizens have "matured to the position of world leadership" that our nation now holds. As adults, as teachers, as parents, as students, whether we serve in the home, church, business professions, the trades, or on the farm, are we willing to undertake this additional load of citizenship duties conferred upon us by our government?

Clark Eichelberger in the Changing World for June, 1949, answers with: "There was a time when man did not have to think beyond the problems of his village to achieve these objectives. Later it was necessary to think of his state capitol at Albany or Sacramento. Now he must think a great deal more in terms of Washington, D. C. And now our problems are world wide. To be good citizens to achieve freedom, prosperity and a greater degree of human rights, we must think of the problems of the world. We learned from two world wars in our generation that anything that happened anywhere in the world affected our entire lives. Whenever man is faced with a new problem which he must solve or perish, he is able to understand it. And so the problems of atomic energy and the hunger of Asia are all problems which we can and must understand."

Yes, but what and how can we the average citizens be suddenly effective in relation to world issues which stagger the minds and hearts of the stoutest leaders of our times? These are simple things but they all take time, energy, and a little of our material goods. If we are interested in policy, then let's inform ourselves about such issues as "How Can the UN Help to Meet the World's Urgent Need for Food?" or, "Should the U. S. Ratify the Atlantic Pact?", or "What Should be the Future of Italy's Former Colonies?" But let us not stop here, but initiate family discussions and even bring such questions to the attention of organizations of which we are members. We could vote on such questions and send the result to the Peo-

General Semantics . . .

A Science To Better Living

By W. Ryland Boorman, Ph. D.

The current issues of THE NEW OUTLOOK have provoked considerable 'enthusiastic' support, as evidenced by favorable comments, new subscriptions each week, a willingness of writers to prepare materials, and so on. But those who read may begin 'to think' and according to an eminent British surgeon, we must stop "thinking so much" if we want to live a long happy life without ulcers.

If you read in the current issues such articles as "George Fox and the Way To Peace," "How Can We Better Human Relations?" "Beware of Thobbing," "A Genuine Liberal Speaks," "Our Debt To The Jew," and end up with "We Are what we Think," you will recognize that the solution to any and all problems of human relationship depends on a growing number of 'thinkers' in all parts of the world.

Now it need not follow that 'thinkers' or those with an active brain will have ulcers, if instead of 'worry,' we develop a technique for 'thinking,' based on the application of a scientific method in daily or world affairs. This is why THE NEW OUTLOOK

(Cont. from page 25)

ple's Section of the American Association for the United Nations, Inc. send the result to the People's Section of the American Association. Perhaps we would like to help bring to the community such men as Ambassador J. Klahr Huddle who served in Kashmir, or Ambassador Merle Cochran, the U. S. Representative on the Good Offices Commission in Indonesia, or Dr. Ralph J. Bunche, Director, Trusteeship Division, U.N.; or believe that the youth should be getting some training for future service in world affairs; or we just take the time and energy to find out whether there is an association that will help us become effective in this field of citizenship.

This is the hard way to peace, but as Trygve Lie says: "The United Nations way is a hard way, a long way, a way that demands patience and wise tolerance in equal measure with loyal courage and firm faith. But it is the only way to peace." Are we equal to it?

introduced an article in the March issue entitled "The Semantics of Human Behavior."

That is, training in the daily use of the techniques of general semantics offers, so far as I know, one of the most effective methods for producing the kind of healthy nervous systems, so essential to maturity, sanity, and survival of the human race. It cushions the nervous system against emotional shocks. It stimulates the kind of 'thinking' needed in human relationships, solid thinking, which helps an individual to avoid 'emotional' strain and stomach ulcers.

Naturally, any alert adult will ask "How does it accomplish such results?" Here are a few basic suggestions:

For one thing, it trains an individual to communicate with others in language, which is similar to maps, yes, geographical maps. This point is fundamental, for a person can check his maps, or those of others with the actual territory. When a person uses terms like "Brotherhood," "Democracy," "Peace," "Divine Purpose," but does not supply you with a photographic or picturial map in your head, then your evaluation becomes sort of confused, fuzzy, unclear, even though 'emotionally' pleasant.

Of course, general semantics does not prohibit the use of such terms, even though they become detached from 'reality'. Just to be fair to the reader, however, it supplies a method for pinning down such terms in illustrations taken from everyday life situations. Glance back, if you will and note that certain words were placed in "single quotation marks," such as 'think', 'emotionally', 'reality',* These quotation marks, if you are trained in the techniques of general semantics, serve as a signal so you will ask for illustrations, more simple maps.

The representatives of the Russian people at San Francisco used the term 'democracy' in organizing the United Nations. The Anglo-American nations found it an important term, too. Even today both groups use this word with great conviction, but they seem to be talking about something different. They do not seem to be in vital communication with each other, when using this word, which general semantics classifies as a high order abstraction, or a multiordinal term.

Another very important contribution to more accurate evaluation arises from a false-to-fact 'notion' that the maps control the territory. For a moment, you will quickly admit that the map does not control the territory, but many people slip into the 'error' of acting **as if** the word **controls** the thing. So sacred is the cow among the Hindus, it is reported, that to mention its dissection for

---

(*) The comma or punctuation is on the outside of the quotation mark, becausc the quotation mark is used as part of the word.

food would defile the tongue. And today, we as mature individuals accept a type of magic, at times, where the words "hocus pocus" control pulling the rabbit out of the hat. General semantics trains individuals so they are not fooled by magic. General semantics insists on checking with the territory.

Finally, general semantics points out the more common mistake today of **identifying** the map and the territory. That is, to them the map is the territory. In the situation, where the teacher shows a picture and reads the sentence, "This is a dog," she identifies the picture (the map) with the object (the territory.) Or when a person uses the "is of predication," they not only marry the map and the territory ,but they idenitfy several levels of thinking, or abstracting. For instance, in the sentence "Politicians are **crooked,**" the politician represents the map of a territory to which I can point. This is on the object level. But the word (map) "crooked", may be on the descriptive level, or a higher level of abstraction, which may be an inference. In either instance, the map is confusing because the map is identified with the territory. This identification of maps with the territory cannot help but leave the reader or listener in a quandary as to proper evaluation.

So general semantics insists that "the map is not the territory." What we say it is, it is not. That is, what we say about "dog" or "democracy" turns out to be a map on the verbal level, which is not and cannot be the actual territory.

These three points (1) The map **controls** the territory, (2) The map **is** the territory and, (3) the map **is not** the territory are not trite phrases. They represent the three basic formulations in human thinking historically. The logic of pre-literate tribes reflects the magic of the first formulation, while the second generalization is reflected in the Aristotelian logic of pre-scientific thought. The third formulation reflects the pattern of the scientific method of the past few hundred years, and the prevalent orientation of our time.

If the nervous system of an individual is properly trained, according to the techniques of the scientific method, there seems to be little or no danger of an individual developing stomach ulcers. Consequently, every reader of **The New Outlook** will want to begin evaluating and discussing the articles which appear in terms of concrete situations taken from everyday life situations. Then, the articles will contribute and stimulate its readers to greater maturity, increased sanity, and each person will become a dynamic force in contributing to the survival of the human race on earth.

The Problem of the Aged

By **ALBERT CROISSANT**

Louis I. Dublin, of the Metropolitan Life Insurance Company, recently warned that the problem of the aged is becoming increasingly acute. He added that unless forehanded action is taken, "intolerable conditions may develop a decade or two hence."

It is true more and more attention is being given to the problems incident to America's aging population; but most of us mistakenly assume that social security and state pensions provide sufficient answer to the problems. However, health and recreational programs, employment practices and general attitudes to meet the needs of the increasing number of elderly men and women must be altered.

Dublin pointed out that the proportion of the U. S. population in the older brackets has increased through the years. Why? Largely because of improved medical procedures, immigration restrictions, and a decrease in birth rates and reductions in infant mortality.

For instance, in 1940 only 4.1 per cent of the inhabitants of the United States were 65 years or older. In 1950 it is expected that more than 11,000,000 persons, or 7.7 per cent of the total population will be in this age group.

Throughout the world, as society becomes more complex and population increases, employment of older people becomes a more serious problem. Even at the peak of the war only one-third of the persons more than 65 were gainfully employed, and **currently only one-quarter of them hold jobs,** compared with only 9 per cent of the elderly women.

This problem is accentuated by increased urbanization, which concentrated about two-thirds of the population in cities and towns. Farms offer greater opportunities than trades and industries for gainful work by older persons.

About 1,500,000 aged persons receive old-age insurance benefits. These average a little more than $22 a month, compared with the $75 rate in California. Government and railroad pensions go to about 750,000 and 1,500,000 receive returns from investments or individual annuities. Public old-age assistance goes to another 2,500,000 and about 2,000,000 depend upon relatives or friends.

While public assistance for many senior citizens will remain a necessity, public and private

emphasis should also be given to helping them help themselves. Regardless of age, persons who work their way are happier, healthier and generally better citizens. In too many cases valuable employees are "pensioned off" at 65 or later when the employer and the community could have benefitted from their services longer. In addition, there are many jobs in which older persons can provide services equal or superior to younger people. It is here that employers should give them the preference.

As science and medicine find ways to increase the age cycle, society should discover ways to keep its older citizens happily occupied, free from the boredom and frustrations that overwhelm so many who are condemned to a life of enforced leisure. More and more the mercantile, religious, recreation and entertainment leaders must consider the potentialities and needs of the aged.

Care of this group is a vast social problem which necessitates extensive and long-term planning. What a sad commentary it is on our civilization to find that only a small percentage of elderly people can ever say with Robert Browning's Rabbi Ben Ezra, "Grow old along with me! The best is yet to be, the last of life for which the first was made!"

If we lived wisely, we would naturally grow in wisdom and mellowness with the passing years, and thus bring maximum illumination and usefulness to the world when we became Elders. Instead, it is becoming the fashion to "retire"—that is, be put on the shelf at 65 of 68—to ossify idly until the undertaker arrives.

The Orientals have an excellent idea which ought to be more thought about by us all, namely, that life should naturally be divided into three parts: the first part being our preparation and education; the second part being devoted to establishing and providing for our family until all members are grown up and independent; and the third part, being the withdrawal from all materialistic or selfish pursuits for the sake of pursuing the Ideal or the Spiritual.

Here, then, above the small vanities and ambitions of the little personality that blinds us to Truth and Greatness, is the noblest, most exciting, most fruitful part of life. For the sake of the individual and of society, we must find some way of making that last part of life what it ought to be, —never forgetting that what we are when we are old is determined by what we have been in all the preceding years.

Let it make no difference to thee if thou art cold or warm if thou art doing thy duty, and whether thou art drowsy or satisfied with sleep. —Marcus Aurelius

The Pros and Cons of WORLD GOVERNMENT

By
ROBERT MAYNARD HUTCHINS
Chancellor, The University of Chicago

(Continued from July issue)

A third objection to world government is that discussion of it weakens the United Nations. There is no doubt that to advocate world government is in one sense to criticise the United Nations. It is to say that the United Nations cannot meet the needs of the world today. And this would be so even if the nations were not to disregard the United Nations, as the United States has repeatedly done. I may say in passing that this is the real method of weakening the United Nations: it is to act as though it did not exist when it suits your interests to act that way.

But in another and more important sense, the discussion of world government cannot be looked upon as an attack on the United Nations. We do not attack a baby when we say it is not a man or that it cannot do a man's work. The United Nations is not and was not intended to be a world government. The work of the world today can be done only by a world government. The United Nations is by its charter a league of independent, sovereign states. Such a league in the nature of things cannot keep the peace. Only a world government has a chance of doing so, and even it may fail.

We must adhere to and carefully nurture the United Nations. We must adhere to and carefully nurture all its subsidiary organizations. Every kind of international exchange, conference, and communication is a good thing. But to close our eyes and sit hopefully wishing, in the expectation that somehow, sometime, when nobody is looking the United Nations will imperceptibly and sweetly turn into a world government is surely absurd. Many powerful nations will have to make important sacrifices if the United Nations is to become a world government. Constitution making is a long, hard job. The explanation and defense of the constitution before the peoples of the world is a tremendous task. How can it be imagined that all these things will happen in a sort of automatic way while we are all in a semi-conscious condition? By all means let us

strengthen the United Nations in every way we can. Let us work through the United Nations in all our international relations. Let us try to make the United Nations the basis of a true world government. But let us realize that nothing short of a true world government will meet our requirements, that great efforts must put forth to transform the United Nations into a true world government, and that since the road is long, we must start upon it without delay.

Another objection to world government is that community is indispensable to the organization of a durable state, and, since world community does not exist, a world state cannot arise, or, if it can arise, it cannot last. There is no doubt that community and political organization go hand in hand. But the point is that they go hand in hand; there is no evidence that one is a condition precedent to the other. The differences in language, religion, and historical background among the Swiss cantons are far more remarkable than the resemblances. Superficially considered Switzerland seems like a geographical, rather than a moral, social, or political entity. Yet we know that Switzerland is a moral, social, and political entity of extraordinary toughness and vitality. We have a tendency to overlook the differences among the thirteen colonies; but the differences in religion, in language, and in economic and social systems were deep, and Georgia was farther from Massachusetts than Moscow is from Washington.

The Swiss, by living under the Swiss constitution, have formed the Swiss Community and the Swiss state. We, by living under the American constitution, have formed the American community and the American state. It is possible that the peoples of the earth, by living under a world constitution, might form a world community and a world state.

If a world community were an indispensable prerequisite to a world state, we should never need a world state. If men were angels, we should not need law and government. Law and custom are among the greatest of all educational forces. This does not mean that we should rely on them alone to form the world community, upon which the durability of the world state ultimately depends. Every means of promoting world community, including all the new means of world communications, should be resorted to, so that the world community and the world state may in fact proceed hand in hand. Enough has been said to suggest that because a world community does not exist now, we need not suppose that a world state cannot arise, or that, if it does arise, it will become, in the massive alliteration of Walter

Lippmann, "a seething stew of civil strife."

Those who object to world government based on the consent of the governed usually have some alternative to propose, and most of the alternatives have been touched on as we have reviewed the objections and the answers to them. The domination of the world by America, a program of friendliness with Russia, strengthening the United Nations, or a perpetual armament race in which we are always a little ahead of everybody else—these are the customary nostrums that are offered us for the ills of the world.

The official policy of the United States is a combination of the first nostrum and the last: the domination of the world by America through a perpetual armament race which we are always winning. This is perhaps not the official statement. The official statement is that we are going to keep Russia in her place by a perpetual display of overwhelming force. Since Russia is our only rival, keeping Russia in her place is equivalent to American domination of the world. If Russia had an announced policy of keeping us in our place, we should certainly regard this as equivalent to Russian domination of the world. The official policy is to build up a power sufficient to intimidate Russia, on the theory that by perpetually intimidating Russia, we shall have perpetual peace. Aeroplanes, tanks, and atomic bombs now supplant the dove as the symbol of universal brotherhood. If we can only get enough weapons, and weapons that are horrible enough, the future of civilization is secure.

This policy, if it could succeed, would not be good for anybody, least of all for the United States. But it cannot succeed. The avowed object of the policy is to preserve the peace. I see no reason to suppose that the rest of the world can indefinitely prefer intimidation to war. At last the time must come when some desperate or fanatical leader determines to throw off the American yoke, in the belief, which he might have learned from his study of the American myth, that he must have liberty or death. Meanwhile the tremendous armament program on which the major powers will have embarked will have impoverished the nations of the world.

Consider the effect on world recovery of the armament race to date. The most casual inspection of Germany today shows that one of its greatest problems is the absence of tools. You see no farm machinery in the fields. Oxen and cows are being used for draught animals. Bicycles have

The first point of Wisdom is to discern that which is false, and the second, to know that which is true. —**Lactantius.**

disappeared from the German roads. Automobiles are as rare as they were in the United States in 1908. The reconstruction of Germany, and of other devastated areas, and the industrialization of Asia and Africa require tools, vast quantities of tools. The principal source of these tools should be America. Does anybody believe that we can devote one-eighth of our income to armament and at the same time supply the world with the equipment which it must have to get back on its feet? The armament race means that we shall impoverish ourselves; we shall impoverish the rest of the world; and we shall have war after all, a war in which we, like everybody else, shall lose.

Equally unsatisfactory, for the reasons already indicated, is a program of friendliness with Russia. I am all for friendliness. But, since we do not know what Russia intends and do not know to what extent she or any other nation can be trusted, it is naive to suppose that, merely by being nice to everybody, America can preserve the peace. This notion finds expression in the current demands for meetings between the heads of states designed to effect a general settlement. These meetings should certainly be held. Every avenue of collaboration should be explored. Every means of promoting mutual understanding should be resorted to. But the nature of things cannot be altered by conversations, however frequent and friendly they may be. In the nature of things, sovereign states are competitive. In the nature of things, a world of sovereign states is anarchical. In the nature of things, when there is no law to which the weak can appeal and which the strong must respect, force must and will decide.

In the recent political campaign, no major candidate, not even Mr. Wallace, was willing to come out clearly for world government. Yet no political candidate was able to ignore the precarious international situation. The safe line appears to be to talk about strenghening the United Nations. We are already in the United Nations, and nobody knows what it would mean to strengthen it. Therefore it seems harmless to attack world government and advocate strengthening the United Nations. There is no world legislature competent to pass laws binding either on the people of the earth or on the extant states. There is no world court before which an offending nation can be haled or the decisions of which it must obey.

(To be concluded in the Sept. issue)

"I want free nations; I want a Europe of free nations; but I do not want a Europe of free nations hating each other; I want a Europe of free nations that will be a brotherhood of peoples."—**Mazzini.**

BOOK-OF-THE-MONTH

By **ALBERT CROISSANT**

Practical Yoga, Ancient and Modern. By Ernest E. Wood, E. P. Dutton & Co., $3.00.

To a vast number of people in the United States, the words "Yoga" and "yogi" (one who practices yoga) suggest sensational pandering to superstition and occult fakery. People have seen too many pictures of fakirs in India smeared with ashes, holding withered arms in the air or sitting on sharp nails; and in this country there have been all too many bogus "yogis" and books advertising alleged mysterious power to bring wealth, health and command of psychic forces to their customers or readers.

Through these spurious yogis and yogi books much harm has been done to gullible boobies who have practiced certain dangerous breathing exercises and postures. It is no wonder, then, that the words "yoga" and "yogi" are in some disrepute among those who don't know their real significance.

Of course scholars and students of oriental philosophy and psychology have always known that yoga simply means a method of achieving union with God—which all great religious sages have agreed is the basic goal of life. Thus yoga, the establishment of perfect harmony or union between the everyday self and its spiritual source, is to be found in all religions.

In the Old Testament it is referred to in the common phrase "the Spirit of the Lord came upon him," or as the Psalmist said, "Be still and know that I am God." Great Christian mystics like St. Teresa, Giordano Buno, Boehme, and Quakers like Fox, Woolman and Rufus M. Jones, have all devised their own variations of methods of meditation and devotion. Likewise the Platonists and the religious devotees of the entire world. And all have many points of similarity. But the incomparable experts in analyzing mystical experiences have been the ancient Hindu seers, whose findings have been summed up by Patanjali.

In this day of confusion and skepticism, there are now beginning to appear many serious books on religion, peace of mind, psychology, which seek to discover—rather to rediscover—the path to peace and wisdom; and consequently it should be of cardinal interest to readers and writ-

ers of such books to discover the value of the Yoga Aphorisms of Patanjali; for nowhere in history is there a more subtle, complete, profound analysis of the time-proved methods and experiences of religious meditation. The title **Yoga Aphorisms of Patanjali** was first used by Wm. Q. Judge whose interpretation to the Western world and his wise commentary will remain ever luminous.

Practical Yoga, by the distinguished British educator and scholar Ernest E. Wood, is a sound translation from the Sanskrit of Patanjali's famous Yoga Aphorisms. For half a century Mr. Wood has studied and written about the Sanskrit philosophers, and the accuracy of his translation as well as the balance of his commentary may be relied upon.

A scientific Westerner, Mr. Wood shows how we can "select, employ and adapt from Patanjali what suits us and find in it a poised vitality, a clarity and inflexibility of purpose and an intelligent use of our mind-machine which will profit both individual and society . . . and bring power into every activity of life and at the same time purity and peace."

Mr. Paul Brunton, the most widely known of contemporary writers on oriental philosophy, has an excellent Introduction to Mr. Wood's book. He indicates that Patanjali (of the 2nd century B.C.) did not originate yoga, but collected the knowledge and opinions of other yogis over a thousand years, and aligned them with his own, and then formulated definite principles and a precise teaching out of them and summarized them into a short text.

Mr. Wood emphasizes in **Practical Yoga** the fact that rigid moral discipline and self-purification is an integral part of true yoga, wherein consciousness is explored for its very essence and the little personal self is lost in union with the divine. He shows that, whatever may be one's religion, true yoga—(not the physical practices which lead to weird antics) fosters love of Truth, Goodness, Peace, Wisdom and unselfish work.

*

Religious Liberty. By Cecil Northcott. 122 pp. New York; Macmillan. $2.

It is refreshing to find a leader in British Protestantism and an official in the London Missionary Society candidly and objectively surveying the history of religious intolerance. With fine regard for man's inward dignity, Mr. Northcott shows how widespread has been the denial of the freedom of the individual not merely to worship within an organized faith but to change his faith or to abandon it.

Christianity was a liberating challenge of the classical paganism of Greece and Rome; but aft-

er Constantine transformed it into a formal state religion, Christianity insisted on uniformity, and heresy became not only an offense against the church but against the state.

And when finally the 16th century Reformers began defending religious freedom on the continent and in England, they found that political and social considerations nullified or modified their original spiritual intentions; and by the time one comes to the end of Mr. Northcott's excellent book he is persuaded that history proves that religion itself has been a most persistent enemy of religious freedom.

The book analyzes the persecution of the churches by the Soviets and the Nazis; the prejudices of Mohammedans against the Christians; the stultifying effects of caste in India; the fanaticism of the Holy Inquisition and the unyielding claims of the Roman Catholic Church in many lands; and of many other realms of intolerance. The past does not present a very pretty picture; and the present is likewise depressing in its narrow, stupid bigotry and intolerance. How can we expect politicians to make the United Nations work as long as the religious leaders of the world can't exhibit harmony and brotherly understanding

In the September Issue

Freedom is Indivisible

By Her Excellency Vijaya Lakshmi Pandit
Indian Ambassador to the United States

* * *

A Vision of American Democracy

By Dr. Ralph J. Bunche
U. N. Mediator for Palestine

Note: In next month's issue, **The New Outlook** will begin a series of articles on the concept of **Immortality** and show what primitive tribes, great religions and great philosophers and poets have said on the subject from pre-Egyptian times down to date.

Personal

. . . Our Reader's Page.

May we hear from you!

New Outlook is great! It sparkles with Life. Keep up the good work. Please send copies to . . .

H. W. Dempster,
San Diego, Calif.

*

I am reading the **New Outlook.** I am very glad to get acquainted with it. It is a very valuable little journal. I like it.

Hans Margolius,
Miami, Florida.

*

The magazine is both readable and informative.

George H. Shoaf,
Costa Mesa, Calif.

*

Your magazine is super! I send mine on each month to public leaders.

Thelma Vennigerholz,
Moscow, Idaho.

I like **New Outlook** very much. I can get many suggestions of life from the magazine. I send **New Outlook** to a friend who serves at Civil Information & Education Section of American Occupation Forces. I received a reply from the friend. He said: "I felt it aims to establishment of new value—a synthesis of religion and science". He read over it with much interest. Could you kindly send him your **New Outlook?**

Kejiro Sawada,
Osaka, Japan

*

Some time ago we were privileged to read a copy of your magazine to which we wish to subscribe. We are greatly impressed with **New Outlook** which we are fortunate in learning about.

Harry S. Rabbitt,
Chicago, Ill.

*

Please accept my heartfelt congratulations for the inspiring and refreshing issue of **New Outlook** for June. Your periodical is of an exceptionally high caliber discussing ideas and ideals so very vital to the spiritual progress of mankind.

Cerrebeth Gordon,
Toronto, Canada.

The youth puts off the illusions of the child, the man puts off the ignorance and tumultuous passions of the youth; proceeding thence, puts off the egotism of manhood, and becomes at last a public and universal soul. He is rising to greater heights, but also to realities; the outer relations and circumstances are dying out, he is entering deeper into God, God into him, until the last garment of egotism falls, and he is with God, shares the will and the immensity of the First Cause.

—*Emerson*

PLEASE PASS IT ON

As a subscriber or reader of the New Outlook Magazine we hope you receive some of the spirit which we try to inject in these pages with one principal objective always before us: Universal Brotherhood.

Many people write and tell us they like the magazine especially recent improvements. This issue is the largest we have ever published. Each month several thousand copies go out to meet new faces, some of these are complimentary copies to people suggested by our subscribers.

If you believe in our objectives, won't you let us send a few complimentary copies to your friends at our exprense. Just fill in as many names as you like on this form with added names on separate paper. Thank you.

Subscription Order Form

NEW OUTLOOK
1159 West Olympic Blvd.
Los Angeles 15, Calif.

Phone TRinity 3982

Please send The New Outlook for..... year....

Name.....

Address.....

Enclosed $.....

Cash, Check, or Money Order

Send FREE Introductory Copies to:

_____

_____

_____

_____

_____

_____

New Century Book Shop

New Outlook subscribers as well as the general public may order from the New Century Book Shop any published books which are obtainable. Primarily, however, the New Century Book Shop specializes in titles dealing with humanitarian, religious and philosophical subjects. From time to time we recommend and review some of these titles in the pages of *New Outlook*

GANDHI AND STALIN	Louis Fischer	2.00
WORLD FAITH	Ruth Cranston	3.00
THE YOGA APHORISMS OF PATANJALI	Wm. Q. Judge	1.00
DAWN OF THOUGHT	J. William Lloyd	2.00
OUT OF THE SILENCE	Patrick Mahony	2.50
AUTOBIOGRAPHY OF MAHATMA GANDHI		5.00
MAN OF COLOR	J. Alexander Somerville	3.25
TEARS AND LAUGHTER	Kahlil Gibran	2.75
THE CREATIVE LIGHT	Dr. Wesley La Violette	3.25
PHILOSOPHICAL LECTURES (1818-1819) Hitherto unpublished	Samuel Taylor Coleridge	7.50
DECADENCE	C. E. M. Joad	4.75
INTRODUCTION TO ZEN BUDDHISM	Daisetz Teitoro Suzuki	3.75
INTROUCTION TO COMPARATIVE MYSTICISM	Jacques De Marquette	3.75
RELIGIOUS LIBERTY	Cecil Northcott	2.00
SECRETLY ARMED	Allan Hunter	1.50

Any book published can be ordered through our BOOK SHOP, at the regular publishers price. We will appreciate your order. The small discount allowed us by the publishers will be credited to the work of the Foundation as your contribution.

Book Order

New Century Book Shop
1159 West Olympic Blvd
Los Angeles 15, Calif.

Please send .....

.....

Name.....

Address.....

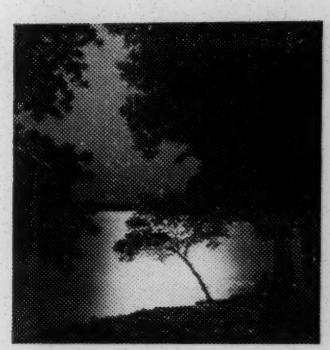
Enclosed $.....

Cash, Check, or Money Order

After Hours

With

JOHN MORLEY



I get the idea from reflecting on world affairs that we often place foreign affairs in the hands of men who bring to the politics of the world the platitudes of a precinct.

I just put down Gandhi's Autobiography and I got the impresion that he felt that many persons might have attained wisdom had they not assumed they already possessed it.

The value of a person to any organization depends upon his ability to think individually and act collectively.

I was watching some funny antics on television happening to a studio audience and thought that almost everything is funny as long as it is happening to somebody else.

There is without doubt a certain satisfaction in a lawn kept like a carpet of velvet. But the best yards to me are those that show a little bare path worn between them and good neighbors next door.

Prayer requires much more of the heart than of the tongue.

Its possible that man could live twice as long if he didn't spend the first half acquiring habits that shorten the other half.

I meet men every day and its refreshing to pick the minds with a purpose from those with just wishes and dreams.

If you find your memory slipping its because you might be paying less attention. You can't forget what you didn't get.

I was thinking of the increased speeding during these vacation months, and the fellow who always tries to get his ticket fixed. Sure we'll fix it for him, if he will fix all the broken bodies and homes.

There appears to be a battle for men's minds in the world. Each side tries to sell something. Some of the ideas are commendable while others are like vermin to the human soul.

Democracy, I believe, is some sort of system of living that aims at bringing a country under God's control . . . and starting with you and me.

The Source of Unity

Let us believe in unity until our actions are united. Let us not believe as we do now, in means and medicines, but in our soul recognize that the world flows ever from the soul, and, instead of attacking the toothache or the dyspepsia, or any other symptom, raise the aim of the man,—and toothache and indigestion, cramp and croup, pain and poverty, will disappear in troops, as now in troops these calamities come.

*

In the Matter of religion, men eagerly fasten their eyes on the differences between their own creed and yours; while the charm of the study is in finding the agreements and identities in all the religions of men.

*

Can anyone doubt that if the noblest saint among Buddhists, the noblest Mahometan, the highest Stoic of Athens, the purest and wisest Christian, Manu in India, Confucius in China, Spinoza in Holland, could somewhere meet and converse together, they would all find themselves of one religion, and all would find themselves denounced by their own sects, and sustained by these believed adversaries of their sects?

—*Ralph Waldo Emerson*